





# KOREA MISSION FIELD.

VOL. IV

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No. 2.

## A NOTABLE MOVEMENT.

### The Young Men's Christian Association Proposes Large Things for Educational and Christian Literature.

#### THE PRESIDENT'S LETTER.

In view of the present need for educational and Christian literature for the younger generation of the Koreans, and in view of the fact that the publication of such literature demands a capital expenditure which at presents is not in sight, the Board of Directors of the Y. M. C. A. have determined that it would be well to make an application to the International Committee in New York for help in raising a sum of \$250,000 gold for the purpose of providing funds for the translation and publication of books of the class required.

It is true that efforts are being made by various Mission Boards and by the Korean Religious Tract Society for cognate purposes; but we feel that such a scheme as we recommend need not and should not in any way clash with these other plans and that all should be able to work together towards the end we all have in view, dividing up the work in such a way as may best supply the crying needs of the various missions, of the church at large, and the men, women, and children of Korea.

We feel moreover that, if such an ap-

peal is sent home with the backing of those who, through prolonged residence in the country, know most of the needs, it would receive more prompt and ready response from the International Committee.

I am yours sincerely.

ARTHUR B. TURNER, BISHOP,  
President of Y. M. C. A.

#### RESOLUTIONS PASSED BY THE BOARD OF DIRECTORS.

1. In view of the present need for Christian and educational literature for the young men of Korea, the Board shall immediately and strongly take up the question of raising funds for the purpose of translating and publishing books of the class required.

2. That this fund shall be in the hands of the Interational Committee of the Association in New York, and shall be handled on the field by a Committee which shall be approved by them.

3. In view of the fact that the International Committee will welcome such a scheme with more readiness, if it is recommended by the missionaries in Korea who know the needs of the country, a letter be written to the missionaries of ten or more years standing, asking them if they are ready to endorse such an application.

4. That the Secretary, Mr. Gillett, be asked to do all in his power to forward the securing of the money during his approaching furlough.

## Literature.

BY HOMER B. HULBERT.

"Just as Korea and China have a very high moral standard that they never even pretend to live up to, so each of these countries has the utmost regard for literature, while all the time the common people are grossly illiterate. Both morals and literature have gone to seed, and we much fear the seeds are not fertile. The Chinese character possesses a certain hypnotic power, which it exercises in varying degree upon every one who acquires a smattering of it. It can be proved to a certainty that this character is a most cumbersome and unscientific affair so far as being a medium for the acquisition of actual knowledge is concerned. No one dare deny that it stands like a stumbling block in the path of general education throughout the Far East, and yet almost every foreigner who acquires a modicum of it becomes so enamoured of it that he is unwilling to see it laid aside for some system which will make the vast range of human knowledge accessible to the masses of these countries. The tens of thousands of characters which form the written language of China are a wonderful mosaic which has been built up during thousand of years, so that if any one once gets the key to it, the mere etymological study, irrespective of positive and useful intellectual results, is most irresistibly fascinating. While the process by which this system has been built up appears to have followed certain general laws, yet the divergences and exceptions have been so many and so great that in the acquisition of a knowledge of them memory alone seems to be required. The excessive use of the memory in the learning of the mere shapes of the characters has a deadening

effect upon the purely ratiocinative faculty".

### KOREA'S LITERATURE: HISTORY AND BELLES LETTRES.

"It may be said with considerable truth that the whole literature of Korea, as of China, is history and belles lettres. The practical side of life is hardly touched upon. To be sure, there are countless aphorisms, and moral essays of an academic character are most common, but these in their practical bearing on the Chinese or Korean mind are no more than mere polite literature, and are always perused as such.

"As for scientific literature, the government now and again publishes a ponderous work in a score of volumes on some subject like farming, astronomy, medicine, or law. A few wealthy gentlemen and officials can afford to secure a copy, but as for practical use by the people, these works are utterly worthless, and would be so, even if the contents were unimpeachable—which is probably far from the case. As in America, so in Korea, the newspapers and novels form the greater part of the literary pabulum of the masses.

### POSSIBILITIES OF THE NATIVE ALPHABET.

"It is a hopeful sign that there is nothing about this native alphabet or writing that prevents its being used as idiomatically and to as good effect as English is used in fiction to-day; and it is to be hoped that the time will soon come when some one will do for Korea what Defoe and other pioneers did for English fiction, namely, write a standard work of fiction in the popular tongue."—From *The Passing of Korea*.



**How to Supply Korea with a Literature of Permanent Value and what part the Missionary is to take in its Production.**

We present to our readers what some of the missionaries of Korea think on the above topic. That there is no more important question facing the Christian church in Korea and the several mission bodies operating within the borders of the peninsula is no longer an open question. All agree that the day is at our door when we must attend to the making of a permanent literature for the nation at large as well as the Christian church in particular. The task is not an easy one. Problems and difficulties are present at every turn. But despite these hindrances it must be done and that quickly. We trust that the following suggestions will at least give us a desire to give more earnest attention to this one great question.

BISHOP A. B. TURNER.

There are four schemes for raising the money on the topic: The Korean Religious Tract Society; The Presbyterian Mission, North; The Methodist, Episcopal Church Publishing House; and one just started by the Young Men's Christian Association. Let all these four at home and on the field work in harmony with one another, dividing up the field, which in all truth is wide enough for all, so that they may not clash and each taking such a branch of subjects as suited their particular objects and aim, perhaps, having one central book store for the disposal of their much needed publications.

REV. C. G. HOUNSHELL.

One of the sources of literature is the educational institution of higher learning. College and university professors set apart for special work in special departments are able to produce work of

permanent value. The church of Korea must put her strongest men in her educational institutions and require them to put the product of their literary work in permanent form for the public.

REV. W. D. REYNOLDS.

The literature that will last must be indigenous, or the subject matter of such intrinsic value that the infelicities inseparable from a translation will be overlooked. Until the rise of a Korean Shakespeare and the establishment of competent native publishing houses, the essentials to a successful literary enterprise are:—

1. A Christian Literature Society; 2. An endowment fund; 3. A salaried Executive Committee of three; 4. A salaried staff of efficient translators, native and foreign, the chairman of the Executive Committee to serve as chief of staff; 5. A building for library, store, and sales-rooms; 6. A distributing system of depots and book agents.

REV. W. M. BAIRD.

It will not come in a day. Books of intrinsic worth should be translated into clear, idiomatic Korean. School text books, devotional books, commentaries, books on practical morality, books on Biblical theology, scientific books are those now most needed. The missionary's part will be to make a beginning. Most missionaries, overcrowded with other work, cannot do much of permanent value. It is of exceeding importance that specialists be set apart to this definite work. I can conceive of nothing more inspiring than the call to put into the Korean language as a permanent treasure the great thoughts which have enriched our language.

REV. W. E. SMITH.

By encouraging in every way English and Japanese speaking Koreans and Korean speaking Japanese to translate needed literature, the church providing for their publication and circulation. All missionaries engaged in educational work to prepare their instruction in shape for publication. A school magazine with space for serial publication of text book literature would probably have wide circulation and be a big help. This may not be a complete solution but, glad you are opening up the question. Am having difficulties "translating myself from church to church."

MR P. L. GILLETT.

The spectacle of a peculiarly literary people eager for a literature founded on the science and civilization of the west and sure to take the first thing offered, good or bad, constitutes a challenge to the missionary body which it dare not ignore. I see no way to meet this opportunity that does not demand the expenditure of a considerable sum of money. With funds in hand a man, trained in the language, with both literary and aggressive business capacity, might be put in charge and a salaried Board of Translators (Koreans educated abroad) and writers formed. Such a Board might undertake some or all of the following lines of procedure: (1) Assist the K. R. T. S. to revise, where advisable, and publish, the manuscripts now in its hands. (2) Translate into mixed script or enroll a considerable portion of the publications of the "Diffusion" Society of China. (3) Translate suitable English, Japanese, and other

foreign books. (4) Extend aid and inspire capable Koreans and foreigners to write books. (5) Establish a central Library. (6) Use distributing agencies now established and work up a trade with retail merchants in various cities.

Although not "a solution of the whole matter," some such a course, modified as it would be by experience, might be helpful

REV F. S. MILLER.

From the missionary standpoint the greatest need of Korea at present is a set of commentaries on the New Testament. Let an editorial committee be appointed. Let them find out what books each missionary has made a speciality, what Korean notes each has. Then assign a book to each man able to translate; or in some cases one could prepare the English notes and another translate. Let the committee decide the size of books desired. Have the publishing committee at work preparing the finances and print as fast as prepared and passed by the editorial committee.

REV. CHAS. F. BERNHEISEL.

"The need is great. The only question is how to provide it. Classics are not made to order. Victor Hugo may have written for so much a line, but Homer did not. Three alternatives suggest themselves:—1st To await for the Bunyans and Meyers to arise out of the church. These are coming, but are still future. 2nd To employ competent Koreans, who have a knowledge of English, to translate the best of English Christian literature. 3rd For the missionaries to give more time for this work in order to provide suitable food for the flock."

### Incidents from the Firing Line.

The men's class of the Kunsan station of the Southern Presbyterian Mission, which was in session for two weeks, has

just closed. One hundred and seventy men were in attendance and they bore the expenses of their board during the

entire class. Mr. Welbon of Seoul and Mr. Bell of Kwangju assisted the members of the station in the class.

The members of the Kunsan station have decided upon the unique policy of having a week's class at each group of the station where at all possible. Already arrangements have been made for thirty-two of these classes to be held. This is surely an effective way of instructing the church in the essentials of Christianity.

The Men's Training class of the Northern Presbyterian Mission of the Pyeng Yang station has just closed. There was an enrollment of some eight hundred and fifty. All available room was used to accommodate this large number. The hospital, academy building, and men's waiting rooms were brought into service. An even larger class in Syen Chun is expected.

## Notes from the Chong Ju Class Conferences.

BY REV. F. S. MILLER.

HOW WE OUGHT TO TREAT OUR WIVES.

"If we don't love our wives for any other reason, we ought to love them because of the way they prepare our rice for us. Why even a beggar loves the very gourd he uses to collect his alms in. There was a beggar in our town who loved his gourd so much that he always put it down beside him when he went to sleep. If in the night he happened to strike it with his hand, he would draw it up to his side and say 'Ah! it's my gourd.' "

FALSE PROFESSIONS.

"We cannot fool Satan very long with put on prayers and groans. Once a tiger was out looking for something to eat and, for the first time in his life, saw a

donkey. Out of curiosity he kept going closer when all of a sudden the donkey stuck his nose and tail out as far as he could and let out an unearthly bray. The tiger went over that hill so fast you would have to possess good eyesight to see him. The next day he came back again and sat on a rock and watched the donkey bray several times, feeling less scared each time. Finding that it was only noise, he kept venturing closer, and when he went over the hill again it was the donkey that was invisible. So, as I said, you cannot fool Satan very many days with false professions."

## An Incident.

BY REV. J. Z. MOORE.

It was after eight o'clock as I sat on the floor in my eight by eight room at Toltarie, reading, that a man in his working clothes with the smell of the harvest still thick upon them, came in and seated himself beside me. He greeted me, asking if I was in the midst of grace and peace as only a Korean can. He then excused himself for coming so late by saying he had done the work of two days that day in order that he might attend the Quarterly Conference the next day. It was ten miles to where the Conference was to be held and this particular man had no "chickpun" (office) either, except the heaven given office of every Korean Christian—that of preaching the Gospel to every man he may meet.

## An Incident by the Wayside.

BY REV. J. Z. MOORE.

It was somewhat later than usual when we got off the next morning, as I stopped to get a picture of an ancient tree literally filled with the nests of a large bird somewhat like the stork. These birds have come to this tree for years outrunning the memory of the oldest in-



habitant. In fact, the near-by village is named after this tree, and when it was named no one knows. This day brought us to a place where for almost a year there was the bitterest of persecution, which settled into a determined effort to run the Christians out of this section. The most of the afternoon was spent in talking over the wonderful victory the Lord had given by his intervention, and by the patient continuance in well-doing of the Christians. While a year ago there was an attendance of about fifty, there are now about two hundred, and plans are on foot to enlarge the already good-sized church, and a school house is well under way. "The blood of the martyrs" was "the seed of the church," though there was no blood shed here except a bit from the head of one of the native preachers, who was struck by a club used by one of the ruffians; and while there were no "martyrs," there were some real heroes for Christ; and this bit of persecution has become the seed of a strong church. "God moves in a mysterious way his wonders to perform," and the devil is getting some sore thrusts these days in Korea.

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### A Faithful Debtor.

BY REV. J. Z. MOORE.

Some three years ago when the missionary in charge of the west circuit was visiting the church at Chulbowie, he found the keeper of the church quite ill. The man was a drunken old fellow and not much of a Christian, but his wife seemed more sincere. His body was very much swollen, as if he had dropsy, and the "moksa" thought the doctor at Pyeng Yang might be able to cure him, and told him so. He was very eager to go, thinking the advice very good, but he had no money and asked to borrow 20 nyang (\$1.00). It rather looked as though he could not go, but only wanted

the money for more whiskey; however appearances are often deceptive and the money was given. The "moksa" went on his way and the old man was forgotten for nearly two years. Then Chulbowie was revisited, and the old man was remembered. The people said he had died and his widow lived with a daughter in Chinnampo. They also said she wanted to see the "moksa" but did not have the 20 nyang with which to repay the debt, so was ashamed. He had almost forgotten, but remembered the man had only wanted to borrow the money. Some months later Chinnampo was visited and the poor widow came with her 20 nyang. It seemed too bad to take her hard earned money, but she was so glad over being able to pay the debt that it was accepted and half of it given back. She did not want to take it, but at last did so and gave it all to the church. A more grateful person would have been hard to have found; as she said, the heathen would have charged her interest that would have amounted to how much she did not know, and here the "moksa" had not only not charged interest, but given back half the original debt.

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### A Gospel Gold Camp.

BY REV. F. S. MILLER.

The church at Nong Ti, Chung Chong province, is a peculiar one. Gold had been found there and the miners had flocked in, much to the disgust of the quiet farming people of the mountain valley.

Among the gold miners was a merchant, Chon by name, who attended the church at Tai Chon. Chon did not hide his light, and during the winter I heard reports of a camp of miners who spent their evenings studying their Bibles instead of gambling. In the spring I was able to visit them and enrolled seven of them as catechumens.



But the days grew dark for the little company of believers who had learned to love each other with a love they had never known before. The washings were about to be abandoned and the miners scattered. What saddened them most of all was that the farmers would have nothing to do with them or their faith, and when they left the valley their beloved church would be a thing of the past.

Then the so-called rebellion against the Japanese came with its lawlessness. The rebels fell into the secluded valleys around Nong Ti as the Japanese companies advanced, and one band occupied the village just above the church.

On a Wednesday evening, just as the Christians met for prayer, the sound of shooting in the next village startled the whole valley. The rest of the people fled to the mountains but the Christians went on with their singing, prayer, and Bible study.

It must have sounded queer to the Japanese soldiers to hear hymns sung between the volleys of their rifles. At any rate when the rebels had scattered and fled the Japanese officer took time to visit the church and commend the Christians for their quiet fortitude when their neighbors had been so panic stricken.

Then the farmers began to talk about it among themselves and wonder what makes the difference between a Christian and a heathen. At the time of writing the prospects of the little group are looking brighter.

### Why Kim Thought he had Received the Spirit.

BY F. S. MILLER.

Old man Kim, reformed gambler and rake, sat with legs crossed on the floor of the seven by seven room that served as a parlor and had a small kitchen

dinningroom, and study. Helper Yi sat beside him plying the questions that would prove the reality of Kim's Christian experience. The missionary sat on his cot taking mental notes.

"Are you a Christian?" "What do you believe?" "Of what sins did you repent when you believed—specify?" "Have they been forgiven?" "How do you know?" "Do you sin any nowadays?" "What do you do when you find you have sinned?" "How frequently do you pray?" "Do you have family prayers?" "Have you studied your Bible?" "Tell us the parable of the sower." "Have you been teaching the Bible to your family?" "Do you and your family and your ox stop worldly work on the Sabbath?" "Do you tell others what Jesus has done for you?" "Where is the particular dwelling place of the Holy Spirit?" "Does He dwell in your heart?" "How do you know?"

Here Kim straightened up and said "I'll tell you and the Moksa one thing that lately has made me think I had received the Holy Spirit. You know what an old thief of a gambler I was. Recently the Japanese summoned all who had lost land when the railroad was put through, and paid them up. I went instead of my nephew. When they paid me I just rolled up the bills and put them in my pocket, for it was no use counting them. When I gave them to my nephew he was so glad to get anything for land he had given up as lost that he did not count them then either.

"Then I went into town to see a friend. On pulling out my note book I found I had left a five yen bill in my pocket from the railroad money. My first thought was 'God has given this to me.' But I could not sleep that night, the five yen bill bothered me. In the morning I went straight home and turned it over to the owner. If the Holy Spirit had not been in this covetous

heart of mine that would not have happened in ten years."

### News Notes.

All the members of the Southern Methodist Mission go to Wonsan on the 22nd. of this month to participate in their annual meeting with the native leaders of the church.

Rev. E. W. Koons and wife have gone to Chunju for a stay of a month. Mr. Koons assists in the Men's Training Class to be held there.

This has been the coldest winter of years for the northern part of Korea. The thermometer has played around the 14 below zero mark several times.

Rev. Gideon F. Draper, a member of the Japan Conference of the Japanese Methodist Church, has been in Pyeng Yang, Songdo, Chemulpo, and Seoul, looking after the interests of the mission of the Japan Methodist Church to the Japanese here under the efficient superintendence of Rev. Mr. Kihara. He will return to Japan soon.

Rev. Mr. Myers, a missionary in Japan of the Methodist Church, south, recently spent a few days in Wonsan looking after the organization of a church among the Japanese in that port.

Rev. S. A. Beck and family leave in a few weeks for their furlough in the United States. Mr. Beck will do efficient work for the Methodist Church in its attempt to raise the large sum it is now proposing for Korea.

Bishop M. C. Harris is now in Pyeng Yang, where he is giving his attention to

the work of the church in that part of the country.

The Chawidan is an organization which has for its avowed object the self-protection of the Korean citizens. This organization has been wrongfully used in some portions of the country. Some one has made a fat squeeze out of some of the unsuspecting and guileless farmers of the distant provinces and magistracies. One missionary recently said that any sum from ten sen to eighty sen was being charged in his territory as membership fees. The amount varied of course with the ability of the squeezer to squeeze and the squeezed to be squeezed. We have been informed from reliable sources that all legitimate means will be employed to keep the organization within its proper channels and that under no circumstances is membership to be enjoined on the people by force.

The Japanese Resident of the city of Wiju, the border city of the north, recently said to a missionary that there were no uprisings in the northern province of Pyeng An simply because of the presence and power of the missionary. That the missionary has been a factor in keeping down a general uprising and has exhorted the church membership to constancy is a matter so well known that it is not necessary to elaborate upon it. Only those who know the workings of the Korean church and the Korean character know what credit is due the missionary for the integrity of the church in Korea today. That there have been individual cases that have given trouble no one regrets more than does the missionary; but on the whole no indictments can be justly brought against the church in Korea for lack of sanity and good judgment during the trying periods of the past twelve months.

## The Korea Mission Field.

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Editors. } C. C. Vinton, M. D.  
 } Rev. W. G. Cram.

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Upon business matters address D. A. Bunker,  
 Business Manager, Seoul, Korea.

### Editorial.

Singularly enough, just as we have been speaking of the great need for a literature of genuine and permanent value the question is being seriously considered in other quarters. A few days ago the Board of Directors of the Young Men's Christian Association took up the question and have recommended that an endowment fund of \$250,000.00 be raised for the purpose of making a beginning at this great task of supplying Korea with a literature. Surely, with such men as John R. Mott and Robert E. Speer to represent the cause to the International Committee, we should have no fears as to the successful outcome of the enterprise.

"They that live godly in Christ Jesus shall suffer persecution" is true not only of the individual Christian, but the same general principle also holds true in regard to a great spiritual movement. The great awakening and turning to Christ during the past few years has been a subject which has come in for some severe criticism by some promi-

nent men who have visited Korea, while some others as prominent have seen in it all a happier and better day for Korea. Those who have been severest in their criticism have come with honeyed words and have pretended an interest in Korea's welfare, but their stay of 30 or 60 days has not given them sufficient time to know or consider fairly any phase of life or character. We wish that prominent men would maintain the high standard and dignity of their reputation and give to the subject of their criticism at least a fair amount of investigation and research.

CHONG JU.

Dear Mr. Editor.

I have been down here for almost a month now and have planned to write you an item of news from this interesting station for some time, but have been so busy in class and in study that I have not taken time for it.

We have closed the two weeks session of the Bible training class and have been reviewing the marks of special interest in the class. Even though the time of year is a busy one for Koreans, since they must make preparations for their New Year holiday, yet these *Christians* of Korea do not seem to be affected by it. This fine body of sincere, earnest, zealous followers of Christ and leaders in His church in these provinces came to study His Word. One man expressed it thus: "I am hungry, so hungry! I am so ignorant of these deep things of God's Word that I want to be fed myself these days." He is a man who has gone out to feed others, having been fed himself. The Holy Spirit's presence was manifested in the convicting of sin and in the giving of a burning desire in the hearts of the men to go out to win others to Christ. There was no "coming and going" in the class—the men



came at the first and almost to a man stayed until the closing session.

The men coming in from the country were a help to the local church, as they always are to all local churches where the general classes are held. The evening evangelistic meetings were well attended and several new believers have been attending with friends who brought them to the meetings.

This is a strategic point for work in these provinces and the beginnings, which have been growing slowly for years, are now showing signs of growth which may be more than the force of workers can take care of. However, the work is His and these people are trusting Him for the caring of it.

I went up on a high hill and watched the people as they came in and went out of the city on last market day. There were several strings of white reaching from the city away out on the plains in different directions, as they came in before noon and as they went out in the afternoon. I tried to estimate the number of people there today and from an elevation I counted them in groups.

would say there were about 10,000 people doing trading in those streets. Groups of Christians were stationed in certain quarters preaching to these masses. It was a novel experience and I enjoyed a share in it immensely. How many of these men, who heard the preaching and received tracts will believe we cannot know. The seed was sown and there will be a harvest. Great ingatherings will be the result of this constant seed sowing among the masses, who come here to market every five days, from all parts of North and South Chung Cheng provinces. "My Word will not return unto me void, but it will accomplish that which I please and it will prosper in the thing whereunto I have sent it, in His name."

Mr. and Mrs. Frederick S. Curtis arrived in Korea last September. They will take up residence in Seoul and will do missionary work among the Japanese throughout the peninsula.

## The Native Religions.

BY REV. GEO. HEBER JONES.

Korean Confucianism recognizes four domains subject to moral control. These are: (1) the personal life of the individual; (2) the family; (3) the nation or state; (4) the universe as far as man is related to it. The destiny and end of each of these is to be achieved by certain means. The individual will reach his destiny through sincerity, the family through filial piety, the nation through orderly administration, and the world through peace. Sincerity, filial piety, orderly administration, and universal peace stand related in a vital progression. The Korean Confucianist argues that without sincerity in the individual there can be no filial piety in the family, and without filial piety in the family there can be no orderly administration, and without orderly administration there can be no universal peace.

### WORSHIP OF CONFUCIUS.

Confucian worship consists of that of the sage himself, which is a public and official function, and that of the individual's own ancestors, which is a private religious function. The sage is worshipped under the title of "The most complete and perfect Sage, the accomplished and perspicacious King." This is the divine title conferred upon Confucius by one of the emperors of the Mongol dynasty in China six hundred years ago, and adopted by the Koreans, their relations with the Mongols having been very intimate at that time. The official wor-

China. The chief temple is at the capital, Seoul, and sacrifice is offered there by the Emperor, either in person or by his deputy. There is a Confucian temple in the official establishment of each provincial governor and prefect, the rites being celebrated by the governor or magistrate, assisted by the local literati. These sacrifices to the sage occur in the second moon in the spring, and in the eighth moon in the autumn, and are occasions of great public and ceremonial importance. No statue or picture of Confucius is found in these temples, he being represented by a tablet, with rows of tablets to his most distinguished disciples extending on both sides of the temple walls. Among them are tablets to several Korean scholars who have been deemed worthy to share in the worship of their teacher. Canonization in the Confucian temple is the pinnacle of fame to which a Korean may aspire, and is rarely bestowed.

The ceremonies in these temples are very highly organized. There is no separate and distinct priesthood, the officials in charge of the worship being appointed by the head official or elected by the local scholars. These men are charged with the duties of intoning prayers and presenting sacrifices, the latter consisting of slaughtered bulls, sheep, or pigs, with rice, fruits, rice-wine, and other products of the land. The singing of hymns and preaching are not part of the service, which is restricted to worship and homage. None but the literati are permitted to be present, members of the pariah classes and slaves being excluded.

#### WORSHIP OF ANCESTORS.

The worship of ancestors is universal throughout Korea, and is regarded as the foundation stone of all morality. Death in its most cruel form is prescribed by law of the land against all who destroy the tablets to their ancestors and

give up the worship of the dead. It is at this point that the Christian propaganda formerly came in collision most seriously with the customs and habits of the people. Some of the first Christians under the propaganda of the Roman Catholic church were executed for this offense, and the opening year of the nineteenth century is marked by the promulgation of a law proclaiming death against all Christians because of their sacrilegious immorality in forsaking the worship of the dead. The law today is a dead letter, though in the early days of evangelical missions in Korea the Gospel was preached with the knowledge that any Korean who accepted the faith thereby incurred the penalty of death. The shrines containing the tablets to the dead vary from a small boxlike structure that can be kept on a shelf, to an elaborate pavilion built in connection with the house of the worshiper, either at Seoul or in the country. Among the lower classes, instead of a tablet the name and titles of the dead are written on a sheet of paper hung on the walls during the sacrifice, and afterward taken down and burned or buried.

#### THE CLAN.

The clan organization, which is very strong in Korea, centers around the worship of the dead. The maintenance of the clan sacrifice to the dead ancestors is a first charge upon the estates held by the various members of the clan. The chief custodian of the ancestral shrine, and the one upon whom it is obligatory to maintain the sacrifices at the shrine, is the eldest son. Precedence going by seniority, the eldest son becomes the federal head of the clan, and in spiritual, political, social, and business matters his word is binding. Thus the conversion to Christianity of an eldest son involves serious problems, unless the other members of the clan consent to it. In a religious sense it means the

loss of the head of the family, causing them to present an imperfect line whenever appearing before the spirits of their ancestors. He also carries with him the control of the ancestral estates, and unless he consents to some arrangements the sacrifices at the ancestral shrine must cease. This gives a shock to the religious consciousness of the Koreans, which it is difficult for those who live in Christian lands to fully appreciate. It is no easy matter for a Korean to become a Christian, and he often pays a heavy price for the privilege. But be it said to the honor of the many Koreans who have embraced Christianity, that they have gladly resigned all temporal benefits of their position in the clan, taking joyfully the despoiling of their goods and often suffering personal violence in testimony to the genuineness of their conversion.

#### BUDDHISM.

Buddhism, the great cult in India, was introduced into Korea in the fourth century of the Christian era by way of China. At first it had a checkered career, but soon secured a foothold among the people in the southern part of Korea, and gradually spread throughout the empire, until at one time it was the dominant religious faith of the nation. It built its monasteries all over the land, erected many monuments the ruins of which may be seen today, reshaped the religious, social, and political economics of the people to its own peculiar genius, and accumulated great wealth. Its priesthood had the monopoly of education and learning, and were the councilors and guides of the people. After centuries of unlimited sway, it met its check in mid career through a too greedy grasping after political power. The Buddhist priesthood, once undoubtedly a learned and austere body, became corrupted through prosperity. The rules which governed the

lives of the priesthood were violated with impunity. Monks and abbots took to warfare as readily as did the warring Christian bishops of the middle ages. In the palace they became all powerful, even casting some of the kings into the shadow with their magnificence. They debauched the people, and their abominations beggar description. The monasteries became pleasure houses and the nunneries little better than brothels. The people rose in revolt, the power of the priesthood was broken, and Buddhism went down with the overthrow of the last dynasty, for the ruin of which its leaders were largely responsible.

The status of this faith in Korea today is clearly indicated by the saying that Buddhism to be found must be sought. Many monasteries still dot the land, but they are located deep in the recesses of the mountains and situated far from the inhabited villages. Often there will be but one monk in these retreats, eking out a precarious livelihood off the monastery lands and such alms as he can collect on his itineraries among the people. A careful observance at one of these monasteries for four months showed that less than three hundred persons visited the place during that entire period, and among these there was not one man.

#### BUDDHIST HIERARCHY.

The Buddhist hierarchy, though deficient in numbers and burdened with debt and poverty, is still strongly organized. Many of the monasteries receive government aid. Outside the priesthood and nuns, it is rarely one meets a genuine Buddhist devotee. The Korean idea of becoming a Buddhist entails entrance into the priesthood. Many of its superstitions and practices, however, still prevail among the people, and though as a religion its grasp over them has been broken, as a philosophy it permeates many of their views. The priesthood is recruited from



orphans and children committed to the care of the monks. They are brought up in the monastery, and as a rule possess little education. It is difficult to discover among them a man who has any conception of the real tenets of Buddhism. This is due to several causes, chief among which is the fact that the Buddhist priests are ranked with the pariah class of the land.

#### RELIGIOUS CHARACTERISTICS.

The religious life of the Korean people shows no testimony that

"The consciousness of sins forgiven,  
Of wrath appeased, of heavy guilt thrown  
off.

Sheds on the heart its long forgotten peace,  
And shining steadfast as the noonday sun,  
Lights man along the path that duty  
marks."

In presenting the claims of the Christian faith to them, the missionary needs great tact. Many of the tenderest relations of life, the deepest emotions of the human heart center about the Korean's religious life, and he who would play the swash-buckler among them, attempting to force the human soul against its cherished beliefs, would find himself tilting a straw against a champion cased in adamant. The Christian propaganda in Korea has been free from such characteristics. The missionaries as a body have been distinguished for tact, courtesy, and kindly consideration in all their dealings with the religious life of the people, and to this must be attributed some of the popularity of the Christian faith in this land.

Many of the religious characteristics of the Korean people mark them for discipleship in the Christian faith. Believing as they do in the universal presence of spirits, it is not difficult for them to accept the doctrine of the spiritual nature of God. Confucianism with its age-long insistence on the fact that man is a moral being and must obey moral laws,

prepares them to sincerely exemplify Christian ethics in their life. Even though some writers go so far as to believe the Korean religious life under paganism a journey on the river of error to an ocean of darkness and despair, yet it is true that this whole experience but fits him the more readily to follow Christian guides who would lead him to the river of life, flowing hard by the throne of God. The very willingness of the Koreans to offer a costly service to pagan gods becomes transformed into a free, unreserved, full-hearted love to God and service to their fellow-men.

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### An account of the Travels of the Rev. Frederick S. Curtis among the Japanese in Korea. Reprinted by Request from the Japan Evangelist.

Over a year ago the Council of Missions in Korea sent a very urgent appeal to our West Japan Mission that one of our number should come to work among the Japanese in Korea. At our July Mission Meeting Mrs. Curtis and I were appointed to take up this work, and have now spent two months here.

There are about one hundred thousand Japanese now in Korea. They are scattered all over the empire, about half of them being at Seoul, Chemulpo, its port, and Fusan, the gateway of entrance from Japan. The other fifty thousand are scattered along the line of the railway and on the coast.

Korea is receiving from Japan the material elements of civilization. The backbone of a railroad system already runs from Fusan in the south to Wiju in the north. A telegraph and telephone and postal service extends throughout the empire, all these managed by Japan-

ese. Throughout the country the Japanese have the control of civil and military affairs. Many of the officials openly encourage the promulgation of Christianity. The missionaries among the Koreans are particularly desirous that work be promoted among the Japanese, since they realize most fully that the Japanese and Korean Christians will not only be the spiritual bond of union between the two countries, but that Christianity is destined to be a large factor in determining the future of the empire.

Leaving Japan with a hearty "God be with you" from both missionary friends and the Japanese Christians, we took the all-night ferry across from Shimonoseki to Fusan. We were already pretty well tired out by heat and packing, and a rough night on the Japan sea so exhausted us that we had to go into dry dock at Fusan for several days, then pressed on to Seoul in time for the General Conference of the various Presbyterian and Methodist missions, which constitute practically the missionary force in Korea.

In Fusan we had several conferences with the Japanese worker residing there, the only Japanese Presbyterian evangelist in Korea. We also had a meeting with a small circle of Christians in their "upper room," and were most cordially welcomed.

A week in Seoul and daily conferences, meetings, then off for Pyeng Yang, with a lively car-load of fifty missionaries, and booked for three weeks with the Council of Presbyterian Missions, the new Korean Presbytery, and the Annual Meeting of the Mission of the Presbyterian Church (North). This was to supplement a rather strenuous record of over fifty meetings of Mission Council and Conference in Japan during the month before we began our packing and farewell meetings.

I cannot give you a detailed account

of the intensely interesting and important meetings in Pyeng Yang, nor express the great joy it was to be present at the formation of the first Korean Presbytery, when the first seven pastors in the Presbyterian church were ordained; but I wish you could have shared with me the privilege of attending the regular weekly prayer meeting in the Central church and joined in spirit in the praise and prayers of that earnest company of one thousand people. I wish, too, that you might have visited, as we did, the town of Syen Chun, where one-third of the population of three thousand are members of our Presbyterian church there, and crowd the building each Sunday. And what do you think must be the feeling of missionaries returning after furlough to find fifteen hundred joyous people from far and near waiting to give them welcome?

While in Pyeng Yang the Secretary of the Japanese Home Missionary Society, full of enthusiasm because of a recent visit to Antung, stopped over to urge us to respond to the call of the Christians there to locate, or at least make that city our headquarters. We could not accede to that request, but determined to go up there as soon as possible.

Our first real work began at Antung, near Wiju. The former is in Manchuria, but the towns are separated only by the Yalu river, near the point where the Japanese won their first victory in the late war. In the near future, it is expected that a bridge will span the river between these two towns, connecting the railway which, with the exception of the eleven hour ferry between Japan and Korea, is intended to be a through line between Tokyo and Paris.

There are about a dozen Christians in these two places, several of them men in high position. One of them met and conducted us to a large room at an ex-

cellent Japanese inn, where the meetings were also held, and where they insisted on paying all our bills. They were so desirous that missionaries should come there to work that they have offered to provide a residence, a matter of from fifty to eighty *yen* a month. In this proposition the Japanese Consul at Antung volunteered with his friends to assume a share; for, though not a Christian, he said that from a statesman's standpoint, he recognized the great moral need among the Japanese living in these colonies.

Meetings were held both for Christians and unbelievers. At the last of six nightly meetings on Sunday evening, about ten Christians celebrated the Lord's Supper. One of these, a Baptist, had had no opportunity for three years to obey his Lord's dying command.

In the services following the entire audience numbered only twenty-five, but the interest was unusual, and all but one of the non-Christians gave his name as desirous of further teaching. The Christians took the names, promising to look after the people, and remained after the others had gone to rejoice and praise God for His manifest blessing.

The daughter of the inn-keeper there came in one day and told Mrs. Curtis that she had frequently seen and heard me preach at one of the towns on my Yamaguchi circuit, and asked if we could give her anything to help her in understanding better the teaching of Jesus. After a little talk, Mrs. Curtis suggested to her that God had been caring for her especially in giving her this second opportunity to hear, and she replied that that thought had come to her, and she would try to understand.

At the post-office, I ran across a young man who had known me in Yamaguchi, and who accepted my invitation to attend the meetings. These are only instances of many whom I have thus come

in contact with a second time, and who recalled me, though I had no means of knowing them. This immediately establishes a bond of sympathetic interest.

Down from the keen winds of the Manchurian plain we returned to summer-like Seoul—a few meetings there with a handful of Christians from our own Presbyterian body—a sight of two Princes Imperial, the Crown Princes of Japan and Korea, riding side by side in a festive procession, while the little Prince of Korea turned to nod and smile at the Court Physician, our own Dr. Avison—and then off for the sunny southwestern coast.

On the steamer for Kunsan we met the husband of a Christian woman living there. He cordially invited us to stay at his house, and undertook to notify the Christians and make arrangements for meetings next day.

A physician of the Southern Presbyterian Mission was at the wharf to meet us with coolies and a riding chair for Mrs. Curtis and a horse for me. Mrs. Curtis was carried triumphantly off, but you would have smiled to see the man who had ridden on two wheels for nineteen years now trying to make it on four legs. The uncomfortable saddle and shambling gait was too much for him, and the last half of the two mile journey was ignominiously performed on foot. Alas for chronic cyclists! Until Japan has finished her projected roads, let those hopelessly addicted to the wheel avoid the Land of the Morning Calm!

As was the case at Antung, a business man had already laid the foundation of the work by gathering together a number of Christians for Bible study. At various homes for nearly a week we held daily meetings, faithfully attended by a dozen Christians and half as many inquirers—Presbyterians, Congregationalists, Methodists, Episcopalians mingling in entire sympathy and treating us not



as foreigners but as one of themselves. When it rained one night, the Christians were so anxious lest we should slip on the narrow clay embankment leading back to our distant lodging place, that we yielded to their earnest solicitations and spent the night in one of their homes.

From Kunsan I ran up by small steamer to Kang Genni, where I was entertained at the house of an enquirer, and had the unique opportunity of addressing an audience of both Japanese and Koreans, speaking to the latter through an interpreter. The best result in each of these places was the determination on the part of the two little companies to continue holding regular weekly meetings, and in Kunsan one of the women has undertaken to carry on a Sunday School begun by Mrs. Curtis,

We are now at Mokpo. At the other places where we have been some Japanese worker has at least visited; but here all that has been attempted has been done through the medium of English by one of the missionaries to the Koreans.

When the Christians in Kunsan came down to the steamer to see us off they found the Japanese Resident from Mokpo on board, and we were introduced. He made himself very agreeable at supper and offered to do what he could to facilitate our work. Later, through his influence, the hall of the Chamber of Commerce was placed at our disposal for public meetings, at one of which 100 people were present, and the other day, with two other of the highest officials, he called and gave me an invitation which I accepted, to address the body of police and gendarmes at the hall in the Residency.

Previous to the advertised public meetings there was a week of informal evening gatherings for Christians and in-

quirers held at the home of the president of the bank; and on Sunday, November 3rd, the Emperor's birthday, we invited all, who chose to come, to the home of the missionary where we are staying, and served tea and cake, giving them a religious address adapted to the national festival.

Several here, school-teachers, business men and others, are manifesting a spirit of earnest inquiry, and we are prolonging our stay in the hope of leading them out into full faith and loyalty to Jesus Christ.

Our next objective point is Wonsan, another large settlement of about six thousand, a rather inaccessible port on the east coast. Though a number of Christians live there, no work in Japanese has been done; but as has been the case elsewhere, we have acquired a list of names of Christians and pro-Christians.

November 28. Since writing the above we have visited and held quite satisfactory meetings at Yong Po and Kwangju. It has seemed best to defer visiting Wonsan till the spring. We therefore purpose to spend a month at Fusan, Masampo, and Taiku and then return to Seoul.

One of the great matters of interest in this work is that it is so closely linked with the Christian Church in Japan to which we look for help through faithful prayer, and I would take this opportunity to urge that all who may read this will secure and send us the names and full addresses of any Christians or inquirers, whom they may know among the colonists here.

It may be that God will use this work to awaken in the church in Japan a true and living interest in the world-wide work of His Kingdom. There is "a great door and effectual opened unto us and there are many adversaries."



